



TO THE

PROPHETIC CHART.

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"Write the vision, and make it plain upon tables, that he  
may run that readeth it." Habbakuk ii, 2.  
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STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
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# KEY.

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## INTRODUCTION—PROPHECY.

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WHAT can be more natural than for man, as he looks forth upon a world where evil is everywhere present, and the marks of disorder and decay everywhere visible, to inquire whether or not this state of things shall always continue? and if not, when it shall end, and what shall be the tokens of that auspicious day? What inquiry, then, can be of more interest and importance to the race than that which has respect to the age of the world in which we live? It would therefore be unreasonable to suppose that God would give a revelation to man, and yet leave him uninformed in respect to subjects of such absorbing interest.

The declaration of the scripture is therefore in strict accordance with an enlightened reason, when it says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii, 7. The object of prophecy is to forewarn the world of things to come in time for the requisite preparation, and to inspire the people of God with fresh courage as they see the time for the full fruition of their hope drawing nigh. No judgment has ever come upon the world unheralded; and none have ever fallen therein unwarned. And if from the uniform dealings of an unchangeable God with our world in the past, we

may judge of the future, then may we confidently conclude that of the events yet to transpire, and above all the great event in which earth's drama shall close—the ushering in of the great day of the Lord, and the coming of the Son of man, something will be known, and the world be faithfully warned thereof, ere they shall take place.

In calling attention to these things we are sometimes accused of prying into the secrets of the Almighty. From this charge we want no better vindication than the language of Moses in Deut. xxix, 29: “The secret things belong unto the Lord our God, but those things *which are revealed*, belong unto us and to our children forever.” Prophecy belongs to that portion of the Bible which may properly be denominated a revelation. It is designed to reveal to us things of which we could not in any other way gain information.

Again, we are met with the plea that the prophecies cannot be understood. But says the Saviour, referring directly to the prophecy of Daniel, “Whoso readeth *let him understand*.” Matt. xxiv, 15. With this endorsement by our Saviour of our efforts to understand, with the declaration that the wise shall understand, Dan. xii, 10, and with the promise that if any man lack wisdom God will give liberally and upbraid not, if he will only ask of him, we are certain that the way is open for an understanding of these things before all those who are humble and teachable enough to ask and receive instruction of him through the medium of his word, and the agency of his Holy Spirit. To deny that the prophecies can be understood, is to deny that a part of God's word is a revelation, which is, so far, infidelity.

That the Bible reveals the day or hour of Christ's



coming we do not pretend. But there are certain prophecies given, and signs foretold, which are to show us when the great day is at hand; and we are commanded, when we see these things come to pass, to *know* that it [margin, he, Christ] is near, even at the doors. Matt. xxiv, 33. And Paul gives assurance that Christians will possess a knowledge of these things when he says, "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. v, 4. With these remarks we call the attention of the reader to the events and predictions recorded in Dan. ii, vii, viii, and ix, as illustrated upon the Chart.

Efforts are occasionally made to throw ridicule upon these illustrations of the symbols of Daniel and John's visions. We are described as going about the country with our "pictures," lecturing upon "heads and horns;" and some in their disgusting efforts to be witty on the subject, will even go so far as to apply to these symbols the names of the lowest and most offensive animals. Such simple-minded individuals ought to know that they are thus in reality casting contumely and reproach upon the word of God; for all these things are therein plainly described. The illustrations upon the Chart are but the words of the prophet in another form. The figures are described on the sacred page as accurately and minutely as language can do it; on the Chart they are simply presented in their symbolic form, the inspired description being followed as closely as delineations of the pen can be illustrated with the pencil. Hence those who endeavor to throw ridicule upon these things, we care not if they are arrayed in priestly robes, and have names cumbered with pompous titles, betray both ignorance and depravity, and the God



who inspired his prophets to write out these descriptions, will hold all who thus treat them to a strict account for their doings.

The reader will understand at once that it is not the province of this work to give a full exposition of all that is illustrated upon the Chart. What is here presented is designed to be but little more than a brief synopsis of the great historical facts shadowed forth by these symbols, reference being had for a full exposition to the works upon the Four Kingdoms of Daniel's Prophecies, The Three Angels of Rev. xiv, The Sanctuary, and The Seven Trumpets. Now let the student place the Chart before him, just as he would his atlas in learning a lesson in geography, and, opening his Bible to a description of these symbols, proceed to consider the wonderful nature of some of the revelations of God to man.

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### THE GREAT IMAGE OF DANIEL II.

In the upper left-hand corner of the Chart stands a great image. Concerning this symbol, the time when, and the person by whom, it was seen, and the lessons of wisdom couched in its massive and majestic form, we read in full in Daniel, chapter ii. It was seen in a dream by Nebuchadnezzar, king of Babylon, B. C. 603. But though the dream was given to a heathen king, the interpretation could come only through a servant of God; hence Daniel was called in to interpret the matter, the principal design of which is declared to be, to make known "what shall be in the latter days." Verse 28.

## THE HEAD OF GOLD.

This image symbolizes four universal kingdoms which should bear rule over the earth, commencing with the then reigning kingdom of Babylon, and extending, in common phraseology, to the end of time. These kingdoms are denoted by the different metals of which the image was composed, namely, gold, silver, brass, and iron. In his interpretation, the prophet addressing the king of Babylon, as a representative of his kingdom, said, "Thou art this head of gold." Verse 38. The head of gold, then, represents the kingdom of Babylon. Babylon was but a continuation of the old Assyrian empire which had governed Asia for more than thirteen hundred years, having been founded by Nimrod, the mighty hunter, and a great grandson of Noah. Gen. x, 10. The kingdom of Babylon, proper, or as we read of it in scripture, dates from B. c. 747; but yet it dates in prophecy from B. c. 677. The reason of this is, because kingdoms are not recognized in the prophetic record, as existing, until they become connected with the people of God. Hence in prophecy, kingdoms must date from that point of time at which they began to act a part in the prophetic drama. Babylon first became connected with the people of God by taking Manasseh, king of Judah, captive, B. c. 677. 2 Chron. xxxii, 11. The date of Babylon, therefore, as represented by the head of gold, is B. c. 677.

## THE BREAST AND ARMS OF SILVER.

"And after thee," continued the prophet, "shall arise another kingdom inferior to thee." This kingdom must be symbolized by the breast and



arms of the image, which were of silver; for that kingdom represented by the gold must cease where the gold of the image ceases; and the division of brass which follows the silver, is expressly declared to be a third kingdom. It is the same, therefore, as if it had said, After thee shall arise another kingdom which is symbolized by the breast and arms of this great image. What kingdom was this? That which next succeeded Babylon, which was Medo-Persia. Cyrus, king of the Persians, took Babylon, slew Belshazzar the Babylonian king, ended the Babylonian, and commenced the universal Persian, empire, B. C. 538. The scenes of the eventful night in which this transpired are graphically described in Dan. v.

#### THE BELLY AND SIDES OF BRASS.

“Another third kingdom of brass,” says Daniel. As the brazen portion of the image is plainly called a kingdom, we look for its development in the kingdom that succeeded Persia, which, as the least acquaintance with history will show, was the kingdom of Grecia. Alexander, the first king of Grecia, conquered Darius, overthrew the Persian kingdom, and assumed the reins of universal dominion, at the battle of Arbela, B. C. 331. But the brass was succeeded by another portion of the image, which brings us to

#### THE LEGS OF IRON.

In interpreting this portion of the image, the prophet said, “And the fourth kingdom shall be strong as iron.” This leaves no room for mistake. We look for a kingdom to succeed Grecia, and behold Rome coming forth grasping a wider extent



of territory than any of its predecessors, leaving no kingdom unsubdued, and ruling with an iron hand over all the then known world. Rome then is without controversy the kingdom symbolized by the legs of iron. Rome virtually succeeded Grecia, on its conquest of Macedonia, B. C. 168. It was not, however, till seven years thereafter, that is, in B. C. 161, that it entered into the famous league with the Jews, and thus became connected with the people of God. Hence the Roman kingdom, the iron of the image, dates from B. C. 161. Passing down to the feet and toes, we find them part of iron and part of clay. The signification of this was that the kingdom in that stage of its existence should be partly strong and partly broken, and finally be divided. Rome first grew strong, then rich, then luxurious, then weak. It thus made itself a prey to the hardy barbarians of the north of Europe, who, inspired by the prospect of easy conquest and untold booty, overran the empire, and broke it up into ten kingdoms, corresponding to the ten toes of the image. These divisions were accomplished between the years A. D. 356 and 483, and they have continued to the present day. Though there may for short periods have been sometimes more and sometimes fewer divisions, still they have generally been known, and are still known, as "the ten kingdoms of western Europe." No efforts to make a permanent union among them have proved successful. Warriors have arisen and tried it by force of arms, statesmen have tried it by diplomacy, alliances, and intermarriages; but all have failed; for the prophecy had said that they should not cleave one to another; and thus they will remain in their divided state till the consummation.

In the great image, then, of Dan. ii, we have an epitome of the world's history from the days of Babylon down to the end. And we would ask the lover of history how the course of time, the rise and fall of four successive universal empires, and the leading features and characteristics of each, could be presented at one view, in a more expressive and condensed form? But this is not merely the object of the prophecy, to give an outline of the world's history; all this is but preparatory to the last great fact, namely, that in the days of these kings the God of Heaven is to set up a kingdom, which shall never be destroyed. A fifth universal kingdom, the kingdom of God, where righteousness shall reign, is to succeed all earthly misrule, and stand forever. It is to impart a knowledge of this great truth to the human race, and impress upon them the importance of preparing for that reign of righteousness, that the prophecy is given.

The earthly governments symbolized in this vision are all in the past. Their rise and fall may be easily traced by every lover of history. On these we shall not therefore dwell, but only inquire concerning that portion of the prophecy which yet alone remains to be fulfilled, namely, the setting up of the everlasting kingdom of God. Far too many, we are aware, will be ready to meet us here with the view that this kingdom of God is a spiritual kingdom, and was set up in the days of Christ and the apostles. Let us ask such, Must not the fifth universal kingdom be literally like the four which precede it? Is it at all admissible to suppose that the scene would suddenly shift, without the least intimation, from literal kingdoms on this literal earth, to a spiritual kingdom in the



hearts of men? Such a kingdom as this, if the term is allowable, might exist without interfering with earthly governments; but the kingdom of God in Dan. ii, dashes in pieces all earthly governments ere it succeeds to their rule and absorbs their territory.

Another consideration more fatal still to this unscriptural, though popular, view of the kingdom, is found in the following: It was not till "the days of these kings" that the God of Heaven was to set up his kingdom. Dan. ii, 44. "These kings" can be no other than the ten which arose out of the Roman empire. Not till after this division of the empire, therefore, could the kingdom of God contemplated in this prophecy, be set up; and it is a fact that this division was not accomplished till the year A. D. 483. Whatever may therefore be meant by the expression, kingdom of God, in other places, it is certain beyond the shadow of doubt, that his kingdom which is to destroy and succeed all earthly governments, was not set up by Christ or his apostles; neither is it yet set up; for earthly governments still exercise their authority over the world.

A thought may here occur, and be a source of perplexity to some. Have not the ten kingdoms, of the Roman empire, in the days of which the God of Heaven should set up his kingdom, passed away? and has not the prophecy failed, if that kingdom is still future? We answer, the days of those kingdoms still continue. It matters not that their boundaries may have been changed, and their identity, in some cases, almost lost: The kingdom is still divided. *We have passed that point* where ten divisions out of the Roman empire completed the development of the image. It is



now only waiting to be smitten upon the feet by the stone cut out of the mountain without hand.

Reader, are you ready for this destruction of all earthly governments? Have you an interest in the kingdom that is to be set up? Is your name enrolled among those highly privileged ones who are to be its immortal subjects? Is your citizenship in Heaven, from whence we look for the Lord and Saviour? Are you Christ's, and therefore an heir according to the promise? Or are you, on the other hand, in that condition, that if the King should appear, to raise his people to their glorious and imperishable inheritance, you would covet, as the greatest blessing to be buried from his presence by rocks and mountains? Woful condition! Watch! lest coming suddenly, he find you sleeping.

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### THE FOUR BEASTS OF DANIEL VII.

At the right of the image stands a line of beasts, a lion, bear, leopard, and nondescript beast in two forms, representing another vision. A view of these beasts was given to Daniel in vision, as recorded in chapter vii, of his prophecy. In verse 17, these beasts are declared to be four kings, or kingdoms. The manner of their rise, Daniel describes in verse 2, thus: I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea, and four great beasts came up, diverse one from another. Seas denote nations and peoples. Rev. xvii, 15. Wind denotes war and strife. Hence these kingdoms rose and fell through revolutions and political strife.

## THE LION.

The Lion standing opposite to the head of gold, is a symbol of the same power, namely, the kingdom of Babylon. A ravenous wild beast is the fittest symbol to show the character of an unsanctified earthly government. The lion, the king of beasts, best represents Babylon the king of empires. But the lion, as produced in nature, crouching in his lurking places and springing upon his prey, does not in this respect accurately symbolize the aggressive character of that power; hence inspiration departs from nature and gives the lion two wings as of an eagle, to denote the rapidity of its conquests. It existed, as seen in the head of gold, from B. C. 677, to 538, one hundred and thirty-nine years.

## THE BEAR.

A symbol of Persia, the same as the breast and arms of the image. He raised himself up on one side. The empire was composed of the two elements, the Medes and Persians, and the Persian was the higher and leading element. It had three ribs in its mouth, supposed to denote the three provinces of Babylon, Lydia, and Egypt, which it conquered and grievously oppressed. It existed from B. C. 538, to 331, two hundred and seven years.

## THE LEOPARD.

Here, again, we have another symbol of Grecia, corresponding with the brazen portion of the image. This beast, unlike anything in nature, has four wings and four heads. The four heads



denote the four parts into which the empire was divided on the death of Alexander, and under which it continued, till supplanted by the Roman power. The leopard is of itself exceedingly fierce and swift, but this not being sufficient, four wings of a fowl are added, to denote the unparalleled rapidity that characterized the conquests of the Grecian empire, especially under Alexander, who is said to have conquered kingdoms, more speedily than others could have marched their armies through them. This kingdom is included between the dates B. C. 331, and 161, one hundred and seventy years.

#### THE GREAT AND TERRIBLE BEAST.

For the power that succeeded Grecia the prophet could find nothing in nature, which would answer as a fit symbol. A power so strong, so fierce, so ravenous and destructive, could not be represented by any known beast that this earth produces. Hence the prophet is obliged to introduce a symbol that finds no counterpart in nature—a monster with ten horns, the body of a behemoth, glaring eyes, a lion's nostrils, great iron teeth and brazen nails. This beast symbolizes the same as the iron legs of the image, opposite which it is placed, namely, Rome, the successor of Grecia. The ten horns on this beast denote the ten kings that arose out of the Roman empire, the same as the ten toes of the image. Dan. vii, 24. These kingdoms are enumerated by Marchiaval, Bishop Lloyd, and Dr. Hales, as follows: 1. The Huns, A. D. 356. 2. The Ostrogoths, A. D. 377. 3. The Visigoths, A. D. 378. 4. The Franks, A. D. 407. 5. The Vandals, A. D. 407. 6. The Suevi, A. D. 407. 7. The Burgundians,



A. D. 407. 8. The Heruli and Rugii, or Thuringi, A. D. 476. 9. The Anglo-Saxons, A. D. 476, and 10. The Lombards, A. D. 483. "It is certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."—Scott.

This beast in the lapse of time assumes a new phase. "I considered the horns," says Daniel, "and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots. In this horn were eyes like the eyes of a man, and a mouth speaking great things." Verse 8.

This little horn is by all Protestants acknowledged to be a symbol of the Papacy. It was prophesied of this horn that he should subdue three kings. Verse 24. The three kingdoms that were plucked up to make way for the Papacy, were, 1. The Heruli, in 493. 2. The Vandals, in 534, and, 3. The Ostrogoths in 538. (Gibbon's *Decline and Fall*.) Into the hands of this power, the saints, times, and laws, were to be given for a time, times, and the dividing of time. Verse 25. [1260 years; see Rev. xii, 6, 14.] The Papacy was established in A. D. 538; for although the decree constituting the bishop of Rome the head of all the churches, was issued by Justinian, emperor of the East, five years previous, in A. D. 533, yet that decree would forever have remained ineffectual, could not the three powers that stood in the way of the Papacy have been dislodged, and he really established in his position. Hence we must date the reign of the Papacy from the year (538) when Justinian's decree was carried into execu-

tion, and the saints, times, and laws, in reality given into the hands of the little horn. From 538, when the Papacy was set up, 1260 years extend to 1798; and it is a notable fact of history, that on the 10th of February, 1798, Berthier, a general of Buonaparte's, at the head of the Republican army of France, entered Rome and took it. The Papal government was abolished, and the Pope died in exile in 1799. (See Croley on the Apocalypse, Their's History of the Revolution, and Clarke on Dan. vii, 25.) The Papacy has never been restored to its former power. We are by this chain of prophecy brought down to within 66 years of the present time. The prophet does not see this beast gradually changing his wild and ferocious nature to the innocence and gentleness of the lamb, to make way for a temporal millennium; but he looks only a step further and says, "*I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.*" Dan. vii, 11.

Rome dates in prophecy from B. C. 161. Its continuance down to the time of its complete division into ten kingdoms, A. D. 483, was six hundred and forty-four years. The Papacy, which arose soon after, maintained its supremacy for 1260 years. With circumscribed powers it remains to-day; and we still behold this little horn watching with cunning and crafty eyes over the interests of the Catholic Church, and opening his mouth in blasphemy against the Most High. Thus has this wonderful power, in its pagan and papal forms, existed for the almost incredible space of two thousand and fifty-five years. It cannot be long before it will be given to the burning flame.



The ground covered by this vision is the same in its main features as that covered by the great image of chapter ii. The question may be asked, then, why this vision was given. Why repeat what had once been so forcibly expressed? We answer, Prophecies are repeated because all the instruction that God wishes to convey, and all the particulars concerning nations and kingdoms, cannot well be embodied in one series of symbols. Thus the head of gold represents the grandeur and glory of the Babylonian kingdom; but it could not represent the fact that that kingdom bore the same relation to other kingdoms that the lion does to other beasts; or, in other words, it could not show its warlike character, its ability to conquer, its bravery and daring, and the rapidity of its conquests; all which plainly appear in the symbol of the lion with eagle's wings. But while the lion shows these qualities, it does not represent the grandeur and glory shadowed forth by the head of gold. Hence both lines of prophecy are necessary to bring out the whole truth. So with Medo-Persia. The bear raising himself up on one side, does not so well represent the two lines of kings in that empire, as the two arms of the image. But on the other hand, the breast and arms of the image cannot represent the cruel and oppressive nature of that power, as shown by the bear with three ribs in his mouth. Likewise Grecia, while it continued a unit, is well represented by the belly and sides of brass; but this portion of the image could not represent its division into four kingdoms, and the rapidity of its aggressive marches, as brought out by the four heads and four wings of the leopard.

And so, too, of the different features of the Roman kingdom. The ten kingdoms that arose out of that empire, are represented by the ten toes of the image. But the change that afterward took place in those kingdoms, the rise of the little horn, and the plucking up of three to make way for him, could not be represented on the image, hence the fourth beast, in his second form, is brought upon the stage.

A query here arises : As this beast in his last form has only seven horns besides the papal horn, and these horns denote kingdoms, shall we now look for any more than seven kingdoms in the place of the original ten? We answer that the little horn in plucking up the three horns did not absorb them into itself. It simply removed them out of its ambitious path to universal dominion. They were not destroyed, but only compelled to change their territory and location. So the symbol of the image, which retains all its ten toes till the consummation, will remain true, as the ten kingdoms will in reality exist ; and the symbol of the beast with its seven horns will also remain true, as showing that three kingdoms were removed to make way for the papacy.

Before leaving this prophecy we desire to call the attention of the skeptic to one remarkable feature. The prophet's stand-point is away back in the kingdom of Babylon, about five and a half centuries before Christ. And the farther he comes down from his own time, the more minute he becomes in his predictions and descriptions of events, until, coming down to the rise of the little horn, or Papacy, he even gives the exact time of its supremacy, predicting for it an unparalleled period of triumph for 1260 years, reaching to a



point of time more than two thousand years distant from his own day. Human foresight speaks with most minuteness of events that are nearest at hand, and grows more and more indefinite as it goes off into the dim and distant future. And had Daniel dwelt minutely upon the kingdom of Babylon, giving the length of its continuance, but giving no such particulars in the following kingdom, and growing less and less definite and distinct with each succeeding kingdom, there would have been more ground to account for these predictions independent of any divine agency; but the prophecy does just the reverse of this, speaking with most minuteness of the most distant events, as if to shame skepticism out of its shallow claim that these prophecies are but the shrewd conjectures of human foresight and discernment. None but the mind of God could or would have predicted events in this concise and wonderful manner.

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### THE RAM, GOAT, AND LITTLE HORN OF DAN. VIII.

Standing at the right of the series of beasts last described will be seen another line of prophecy, consisting of a Ram, Goat and Little Horn. This vision is found in Daniel viii, and in it we are again conducted over a portion of the world's great highway, with additional particulars concerning the mighty kingdoms that we pass along our journey. Thus we have line upon line till the subject is made so plain that no man, however poor or wayfaring he may be, need err therein. On the symbols of this chapter, the ram, he-goat, and little horn which waxed exceeding great, the prophet

received the following instruction: The ram which thou sawest having two horns, are the kings of Media and Persia. The higher of the two horns came up last. Verse 3. This represented the Persian division of the empire, which rose last, and became the leading influence in the nation. The ram with the two horns was the well-known emblem of the Medes and Persians. This symbol is placed on the Chart, on a line with the breast and arms, and the bear, as it denotes the same power.

The goat which came against the ram had at his first appearance, not represented on the Chart, a notable horn between his eyes. This goat and horn are explained by the angel, in verse 21, thus: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." This king was Alexander the Great, a man of unbridled appetite and lust, and who eight years after he overthrew the Persian empire at the battle of Arbela, B. C. 331, died at Babylon in a drunken fit, at the age of 33, B. C. 323. This horn was thus broken, and four came up in its stead, as represented on the Chart. In explanation of this change, the angel said, "And whereas, the great horn being broken, four came up in its stead;" "four kingdoms shall stand up out of the nation." Verse 22.

These kingdoms were Macedonia, Thrace, Syria and Egypt, into which the empire was divided shortly after Alexander's death, governed respectively by Cassander, Lysimachus, Seleucus and Ptolemy.

"And out of one of them came forth a little horn," verses 9, 23-27, represented on the Chart by the side of the cross, below the goat.

Rome was not connected with the people of God,



and hence is not introduced into prophecy, till after its conquest of Macedonia, one of the horns of the goat; hence, it is represented as coming forth from one of these horns. That this little horn which waxed exceeding great was Rome, the following considerations prove:

1. It was to rise in the latter part of their kingdom, that is, of the four kingdoms. So did Rome, so far as its place in the prophecy is concerned. Its connection with the Jews commenced B. c. 161. 1 Mac. viii. (Josephus' Antiq., B. xii, c. x, sec. 6. Prideaux, vol. ii, p. 166). 2. It was little at first. So was Rome. 3. It waxed "exceeding great, toward the east and toward the south." So did Rome. It conquered Macedonia B. c. 168; Syria, &c., to the river Tigris, B. c. 65; Egypt, B. c. 30. "From this horn's increasing toward the *south* and *east* particularly, Sir Isaac Newton infers that it arose in the north-west corner of the goat's dominion, i. e., in Italy; which points directly to the Romans. 4. "It cast down some of the host and of the stars to the ground." So did Rome; persecuting the disciples and ministers of Jesus as no other power ever did. 5. "He magnified himself even to the Prince of the host." Thus did Rome, when both Herod and Pontius Pilate conspired against Jesus. 6. He shall destroy wonderfully . . . the mighty and the holy people." Let from fifty to one hundred millions of martyrs make good this charge against persecuting Rome. (See Religious Encyclopedia). 7. It was the only power which succeeded the four kingdoms which waxed "exceeding great." 8. In this vision, Grecia succeeds Medo-Persia, just as it had been seen *twice before*; and it is absurd to suppose that the power which follows them in this vision is a *differ-*

ent power from the one which *twice before* had been seen *succeeding them*, in chapters ii and vii; and that power was Rome." 9. "He shall be broken without hand." How clear a reference to the stone cut out without hand which smites the image upon its feet. Chap. ii, 34.

It is not inappropriate that the cross is so prominently represented by the side of this horn; for although this power has been able to stand up against the Prince of princes, and put the Son of God to death, the day will come—a day, thank God, now not far distant—when the cross shall triumph, when its day of victory will come, and all who have opposed its righteous claims will be broken and destroyed.

#### THE TWENTY-THREE HUNDRED DAYS.

Besides the symbols of governments contained in Dan. viii, there is a definite period of time brought to view, which claims attention. The diagram of this period is seen in the upper right-hand corner of the Chart, the meaning of which will appear as we proceed to consider this period. As recorded in verse 13, Daniel heard one saint ask another the question, how long the vision should be concerning the daily [sacrifice] and the transgression of desolation to give both the sanctuary and the host to be trodden under foot. The angel then addressed himself to Daniel and said, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Waiving for the present the question as to what may constitute the sanctuary, we wish to ascertain if possible the nature, the commencement, and termination, of this period of time. There are two kinds of time to



be met with in the Bible: literal and symbolic. In symbolic time a day signifies a year. Num. xiv, 34; Eze. iv, 6. To which class do the 2300 days belong? Being brought in in connection with acknowledged symbols, it would be both easy and natural to infer that they partook of the nature of the rest of the vision and were symbolic, presenting us with a period of 2300 years. And that such is the case is further evident from the fact, as is shown in the investigation of Dan. viii, that the field of the prophet's vision was the empires of Persia, Greece, and Rome. The 2300 days there given cannot therefore be literal days; for literal days (scarcely six years and a half) would by no means cover the duration of any one of these empires singly, much less embrace so nearly the whole of their existence put together, as they evidently do. They must consequently denote 2300 years. Can we now ascertain the commencement of this period? We answer, Yes; the key to the matter being found in the *ninth* chapter of Daniel, between which and the eighth there is an unmistakable connection, as we shall now endeavor to show.

After their mention in verse 14, the 2300 days are not again spoken of in chap. viii. All the other parts of the vision are there fully explained; it must have been, therefore, this point concerning the time, that troubled the mind of the prophet, and in reference to this, solely, that he exclaims at the end of the chapter, "I was astonished at the vision, but none understood it."

It was in the third year of Belshazzar, B. C. 553, that Daniel had this vision of chap. viii. Fifty-three years previous to this time, Jerusalem had been taken by Nebuchadnezzar, and the seventy

years' captivity commenced ; and thirty-five years before this, the Chaldeans had utterly demolished the city, broken down its walls, and burned the house of God with fire. 2 Chron. xxxvi, 19. Daniel had learned from the prophecy of Jeremiah, chap. xxv, that the seventy years of captivity were drawing near their close, in the first year of Darius, B. C. 538, as we read in the first verses of Dan. ix ; and it is evident that he so far misunderstood the period of the 2300 days as to suppose that they ended with the seventy years of Israel's servitude ; therefore turning his face toward the prostrate city and the ruined temple of his fathers, he prays God to cause his face to shine upon his sanctuary which is desolate. Verse 17.

“And while I was speaking and praying,” says he, chap. ix, 20-23, “even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to show thee ; for thou art greatly beloved ; therefore understand the matter, and consider the vision. *Seventy weeks* are determined upon thy people and upon thy holy city,” &c.

That this is a continuation of the explanation of the vision of chap. viii, would seem sufficiently evident without the aid of any special argument to prove it so. But as there is a vital point that hinges upon this fact, we will offer a few reasons which place it beyond the limits of contradiction.

1. Gabriel had received a charge, chap. viii, 16, to make Daniel understand the vision ; but at the



end of that chapter, Daniel says he was astonished at the vision, but none understood it. Gabriel therefore did not complete his mission in chap. viii: the charge still rested upon him, "Make this man to understand the vision."

2. The being who came to Daniel at the time of his supplication, was the very same who had appeared to him in the vision at the beginning; namely, Gabriel. And that he had now come to undeceive him concerning his application of the time, is evident in that he says, I am *now* come forth to give thee skill and understanding. Why did he not give him a full understanding of the vision at first? Because, we answer, he revealed to him all that he was then able to bear; for he fainted and was sick certain days.

3. Direct reference is made to *the* vision at the beginning; and if that is not the vision of chap. viii, it is impossible to find it. And again, if Gabriel does not explain in chap. ix, what he omitted in chap. viii, it is impossible for any man to show wherein Gabriel fulfilled his commission to make this man understand the vision. But a position which will lead to such a result, is utterly unallowable.

4. When Gabriel commenced his further explanation he did not explain the symbol of the ram; for that he had already explained; he did not explain the goat; for he had likewise explained that; neither did he commence about the little horn; for he had made that plain also in chap. viii. What then did he explain? The very point there omitted; namely, time: "*Seventy weeks* are determined upon thy people," &c. These facts are sufficient to show the connection of Dan. ix, with the vision of chap. viii.

But how do the words of Gabriel, "Seventy weeks are determined upon thy people," &c., explain the period of the 2300 days? The answer is, The word rendered determined, signifies literally, *cut off*. Gesenius in his Hebrew Lexicon thus defines it: "Properly, to *cut off*; tropically, to divide, and so to determine, to decree." The Englishman's Hebrew Concordance says, "Determined, literally, divided."

From what period are the seventy weeks divided, or cut off? From the 2300 days; for there is no other period given from which they can be taken; and this is placed beyond a doubt by the connection of the two chapters, which has already been proved.

Having now ascertained that the 70 weeks of Dan. ix are the first 490 years of the 2300 days, and that consequently the two periods commence together, we further learn that this period of weeks dates from the going forth of a commandment to restore and build Jerusalem. Dan. ix, 25. If then we can definitely locate this commandment, we have the starting-point for the great period of the 2300 years. The Bible furnishes us with four tests by which to determine when the true date is found: 1. From the time of the commandment, 49 years were to witness the completion of the street and wall of Jerusalem. Dan. ix, 25. 2. Three-score and two weeks from this time, or, in all, 69 weeks, 483 years, were to extend to Messiah the Prince. Id. 3. Sixty-nine and a half weeks were to extend to the crucifixion—the cessation of sacrifice and oblation in the midst of the week. Verse 27. 4. The full period of 70 weeks was to witness the complete confirmation of the covenant with Daniel's people. Id. In the 7th of Ezra we



find the decree for which we seek. It went forth in B. C. 457. Much concerning this decree, and the date of its promulgation, for brevity's sake we are compelled to pass. Concerning it, we can only remark,

1. It contained all the elements necessary to constitute such a decree, and when carried out, resulted in the thorough restoration of the Jewish state. It answered the prophecy fully in this respect.

2. From the commencement of the work by Ezra, to the last act of reformation by Nehemiah, were just forty-nine years, which is the exact period allowed in the prophecy to this work.

3. As this decree went forth B. C. 457, the 69 weeks or 483 years which were to extend to the Messiah the Prince, reckoned from the commencement of the work in the autumn of that year, bring us to the autumn of A. D. 27, when our Lord was baptized by John in Jordan, and went forth preaching "the time is fulfilled." Mark i; Luke iii, 22, margin. Three and a half years from this, to the midst of the seventieth week, bring us to the spring of A. D. 31, where, according to Dr. Hales, the Council of Cæsarea A. D. 196, the Alexandrian Chronicle, &c., the crucifixion took place. Three and a half years more, the last half of the week, terminate the 70 weeks or 490 years in the autumn of A. D. 34, where Hales, Usher, and Pearson, place the martyrdom of Stephen, the first persecution, and the formal rejection of the gospel by the Jewish Sanhedrim.

Here, then, we stand at the end of this great period which Gabriel in his explanation of the 2300 days, told Daniel was cut off upon Jerusalem and the Jews. There is this one grand fact yet to be

noticed: If the first 490 years terminated in the autumn of A. D. 34, *the whole period ends in the autumn of A. D. 1844.* For 490 taken from 2300 leave 1810; and 1810 added to A. D. 34, where the 490 terminate, make 1844.

A reference to the diagram will now show all these facts beautifully illustrated: 1. The upper line of the diagram represents the whole period of 2300 days. The 70 weeks, or 490 years, are shown cut off, leaving a remainder of 1810 years. 2. The 70 weeks, shown cut off in the first line, are shown on an enlarged scale in the second line, illustrating the division of that period as mentioned in the prophecy, into seven weeks, three-score and two (sixty-two) weeks, and one week: the first division of seven weeks, or 49 years, covering the period of the re-building of Jerusalem, the 62 weeks reaching to the Messiah the Prince, and the one week showing the time during which he should confirm the covenant, the first half by his own personal ministry, and the last half of that period "by them that heard him." Heb. ii, 3. 3. The one week shown cut off at the end of the second line of the diagram, is again represented on a larger scale in the third line, showing its commencement, division, and termination. It commenced with the ministry of our Lord in A. D. 27. He continued his ministry three and a half years, to the midst, or middle, of the week, where by the cross he caused the sacrifice and oblation to cease, as represented. The remaining three and a half years extend to A. D. 34, where the 70 weeks, or first 490 years of the 2300, expire, as already shown. For a full application of this argument, and the event to mark the termination of these days, see pamphlet on the sanctuary and 2300 days.



## THE SANCTUARY.

The beautiful illustration of the Sanctuary, seen in the lower central portion of the Chart, is, as the reader will at once understand, a floor view; though the furniture is represented in perspective. At the left as we pass the entrance or door, stands the golden candlestick with its seven lamps. Opposite that on the other side of the building stands the table of shew-bread. Further on in the center of the Holy Place, we see the golden altar of incense. Beyond that the second veil divides the Holy from the Most Holy Place. Passing in through this veil, we behold as the furniture of the second apartment the ark of God's testament, so called because in it were deposited the tables of stone, on which were written the ten commandments. The cover of the ark was called the mercy-seat. On either end of the mercy-seat were two small cherubim of beaten work of solid gold. And when the Sanctuary was incorporated into the temple of Solomon, large cherubim, overlaid with pure gold, were placed on each side of the ark, as shown in the illustration. A full description of the Sanctuary and its instruments, is found in Ex. chapters xxv—xxx. We present here only a brief synopsis of the arguments and scriptures which show what constitutes the Sanctuary, and the important place it occupies in the great plan of redemption.

1. Sanctuary is defined to be a holy or sacred place. (Cruden, Walker, Webster.) It is a dwelling-place for the Most High. Ex. xxv, 8.

2. It cannot therefore be the earth; for the earth will not bear one of the above definitions; and of the 146 times of the occurrence of the word

sanctuary in the Bible, it is not once applied to the earth.

3. It is not the land of Canaan. Substitute "the land of Canaan" for "the earth," and read the above. See also Josh. xxiv, 26. For an explanation of Ex. xv, 17, see Ps. lxxviii, 53, 54, 69.

4. It is not the church; if it is, who are the "host," or worshipers, that are invariably connected with it? Dan. viii, 13. Compare Dan. ix, 26, with Matt. xvi, 18.

5. It was built by the children of Israel. Ex. xxv, 8, 9; xxxv-xl; 2 Chron. xx, 8.

6. It had two apartments—the Holy Place and the Most Holy Place. Ex. xxvi, 33, 34; Lev. xvi, 2. In the first apartment were the candlestick, the table of shew-bread, and the altar of incense. In the second, were the ark which contained the tables of the covenant, and the cherubim. Heb. ix, 1-5. That the covenant here referred to is the ten commandments, see Ex. xxxi, 18; xxxii, 15, 16; xxxiv, 28; Deut. iv, 13; ix, 9-11; x, 4.

7. In this Sanctuary the priests ministered. Ex. xxviii, 41, 43; xxix, 30; xxxv, 19; Lev. iv, 6, 7, 16, 17; xvi, 2-9; Heb. ix, 6, 7; xiii, 11, &c.

8. The transgressor confessed his sin over the head of his victim, thus transferring his guilt to it. The victim was slain, and the blood bearing that guilt was sprinkled by the priest within the Sanctuary. From these sins, thus transferred to it, the Sanctuary had to be freed once a year; and this service was called its cleansing. Lev. i, 4, 5; iv, 6; xvi, 16, 33; Heb. ix, 7; Eze. xlv, 18.

9. This cleansing was performed with blood. Lev. xvi, 15, 16, 18, 19, 32, 33; Ex. xxix, 36, 37; Eze. xlv, 18-20; Heb. ix, 22, 23.



10. This Sanctuary was not an original building, but was made after the pattern of a greater and more perfect tabernacle, which must therefore be the great antitype of this earthly building, and must take its place when the latter has served its purpose. Ex. xxv, 9, 40 ; xxvi, 30 ; Acts vii, 44 ; Heb. viii, 5. When the tabernacle of Moses gave place to the temple of Solomon, it was still according to the pattern. 1 Chron. xxviii, 10-13, 19.

11. This was the Sanctuary of the first covenant, Heb. ix, 1, and was destroyed by Titus in A. D. 70. Dan. ix, 26. For a historical record of this event, see Josephus' Wars, book vi, chap. iv, sec. 5.

12. *This was a type or figure of the Sanctuary of the New Covenant, WHICH IS IN HEAVEN.* Heb. viii, 1-5 ; ix, 23, 24 ; Ps. cii, 19.

The heavenly Sanctuary resembles the earthly in that,

1. It has two holy places. Heb. ix, 24. See, also, verses 8 and 12, and chap. x, 19, in each of which texts the words rendered "holiest," and "holy place," are plural in the original, and should be so rendered, holy places, as they are in many translations. Compare, also, Ex. xxvi, 31-35, and xxx, 1, 6, with Rev. iv, 1, 2, 5 ; viii, 3-5 ; xi, 19.

2. It contains the law (covenant or testament). Rev. xi, 19. Here is brought to view the ark, in the temple or Sanctuary in Heaven ; and the ark was used as the depository of the tables of the covenant or ten commandments. Ex. xxv, 21, 22 ; xxvi, 33, 34 ; xl, 20, 21 ; 1 Kings viii, 6-9 ; Heb. ix, 1-4.

3. It has a service of priesthood. Heb. vi, 19, 20 ; viii, 1-5 ; ix, 24 ; x, 19-21.

4. Christ bore our sins in his own body on the tree [1 Pet. ii, 24]; and through his ministration our sins, when we confess them to him, are transferred to the Sanctuary above, rendering it *in this sense only*, impure. Nothing less can be argued from the type.

5. It is therefore to be cleansed. Dan. viii, 14. This text must refer to the heavenly Sanctuary; for the earthly was destroyed only 526 years after the 2300 commenced. This cleansing of the heavenly Sanctuary is accomplished with blood. Heb. ix, 11, 12, 23, 24.

6. When the glory of the Lord filled the tabernacle, or temple, in the type, there was no ministration. Ex. xl, 34, 35; 1 Kings viii, 10, 11. So it will be in the antitype. Rev. xv, 8.

7. The most holy place in the type was entered only on the day of atonement. Lev. xvi, 2, 12-15, 29, 30; Heb. ix, 7. So it is in the antitype. Rev. xi, 19. Cleansing the Sanctuary, and making the atonement, are identical works.

And what could be more befitting than that a work of such momentous importance, the last ministration of mercy by our great High Priest, the closing up of the work of salvation for the world, should be introduced by the termination of a great prophetic period? What point of more thrilling interest and importance could be made known than the commencement of the great, though brief period of examination and decision of the characters of men? When this is finished the great decree of Rev. xxii, 11, will go forth: "He which is filthy let him be filthy still, and he that is holy let him be holy still."



## OUR DISAPPOINTMENT IN 1844.

The reason why the expectations of those who were looking for the Lord to come in 1844, were not realized is clearly explained by the subject of the Sanctuary. The prophetic command had been given to write the vision and make it plain upon tables, that he may run that readeth it. Hab. ii, 2; Isa. xxx, 8. And this had been fulfilled. All was apparently so plain that he that ran might read and understand it. And yet this same prophecy implied a disappointment in the next verse. "For the vision is yet for an appointed time; but at the end it shall speak and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry. Hab. ii, 3. A person or thing cannot be said to tarry till the time passes at which it was expected. We were sure that no mistake had been made in the time, and in that we were correct; but we mistook the events to transpire at the end of the days. The testimony adduced relative to the Sanctuary shows us that not the coming of the Lord, but the cleansing of the Sanctuary was the work to take place at that time; and that we were only warranted to expect from the declaration, "Then shall the Sanctuary be cleansed" [Dan. viii, 14], that at the end of the days our great High Priest in the heavenly Sanctuary, would enter within the veil into the most holy place, to perform before the ark of ten commands, the last act in his ministration. Having, since his ascension, ministered in the first apartment of the heavenly Sanctuary, as foreshadowed by the ministration of the priests in the earthly tabernacle, we believe that at the end of the days in 1844

he entered the most holy place and commenced, according to the prophecy, that work which is called the cleansing of the Sanctuary.

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### THE THREE ANGELS OF REVELATION XIV.

At the left of the Sanctuary we have the illustration of three angels flying through heaven, followed by a royal personage coming in the clouds of heaven with power and glory. These angels are the three angels brought to view in Rev. xiv, 6-12. When we talk of the first, second and third angel's messages, we are frequently accused of being fanciful in our views of Scripture. But we wish to ask plainly every person who respects the sacred text, if there are not three angels spoken of in Rev. xiv, in consecutive order, the last called the third, by which the other two are recognized as the first and second? 2. Have they not each a special message to proclaim? 3. Is it not therefore eminently proper and scriptural to speak of the first angel's message, the second angel's message, and the third angel's message? All must admit that it is. Let no fault, then, be found with our phraseology of these messages, while we proceed to offer a few reasons for our application of them.

Like most other agents introduced in the book of Revelation, we believe these angels to be symbols. That they are not merely literal angels is certain, from the fact that they are commissioned to preach the everlasting gospel, and associate truths. But in the proclamation of the gospel, literal angels are not employed. This work is committed unto men



[Matt. xxviii, 19; Mark xvi, 15; 2 Cor. iv, 1-7; v, 18]; and we therefore conclude that they symbolize classes of religious teachers, with special and important truths.

We now inquire after the time of these proclamations, to which, however, but a brief space can be allotted in this work. Of the scene immediately following the third angel's message there can be no doubt. The one like unto the Son of man, verse 14, seated on a white cloud, is evidently a symbol of the Lord Jesus coming in the clouds of heaven. These messages therefore go forth *previous* to the coming of Christ, and extend *to* that event. We are therefore warranted to look for the *third* message, at least, immediately preceding the coming of the Son of man. The other messages go forth before this; but how long before? Not long ages, as some contend, from the fact that the messages are connected together in unbroken succession; and from the fact, also, that the first of these proclamations is, "The hour of his judgment is come," bringing to view a scene closely connected with the second advent. Such a proclamation as this was not made by the apostles. Paul reasoned of a judgment *to* come, Acts xxiv, 25, not of one immediately impending. They declared moreover that the day of the Lord was not, in their day, at hand. 2 Thess. ii, 2. Martin Luther and the other reformers did not give this message; for he placed the judgment in the future from his day about 300 years. In short, no movement can be found in the past history of the church to answer to this message except the great movement on the second advent question, which has taken place within the memory of this generation. For a full discussion of these subjects

the reader is referred to a pamphlet entitled, "The Three Messages of Rev. xiv," published at this Office. The illustrations will present to the mind of the reader, at a glance, the order of these events, and the application of them, which will be found abundantly sustained in the work above mentioned:

#### FIRST MESSAGE.

"And I saw another angel fly in the midst of heaven, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Verses 6, 7.

Fulfilled in the special proclamation of the everlasting gospel, based on the prophecies and termination of the prophetic periods between the years 1837 and 1844.

#### SECOND MESSAGE.

"And there followed another angel, saying, Babylon is fallen, is fallen." Verse 8.

Fulfilled from the spring to the fall of 1844. Baylon—(mixture, confusion), a lifeless and divided Christianity. Its fall—a moral one, caused by the rejection of the first message or proclamation of the advent.

#### THIRD MESSAGE.

"And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the pres-



ence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Verses 9-12.

This message is now going forth. The proclamation is based upon the closing sanctuary work upon which our High Priest entered at the close of the 2300 days in 1844.

"The temple of God was opened *in* Heaven," says the apostle, Rev. xi, 19, "and there was seen in his temple the ark of his testament." The ark was a portion of the furniture of the Sanctuary, and was a depository of the tables of the testimony, or ten commandments. Ex. xxv, 21; xxxi, 18. And hence the declaration, "Here are they that keep the commandments of God, and the faith of Jesus." The faith of Jesus, of course, includes everything contained in the New Testament. The commandments of God must therefore be something separate and distinct from this, and can only refer to the ten which he spoke with an audible voice from the summit of Sinai.

The very next event in this line of prophecy is thus described by the apostle:

"And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust, in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the

cloud thrust in his sickle on the earth ; and the earth was reaped." Verses 14-16.

In this person upon the cloud we have a symbol of the Son of man coming in the clouds of heaven, in fulfillment of the promise made by the angels to the men of Galilee, when they said, "This same Jesus which is taken up from you into Heaven, *shall so come in like manner as ye have seen him go into Heaven.*" Acts i, 11. Then will his elect be gathered with a great sound of a trumpet. Matt. xxiv, 31. This is the next great event in this series, for which we are to look.

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#### THE DRAGON AND BEASTS OF REV. XII & XIII

In this line of prophecy, brought to view in the chapters of Revelation above given, we have the fourth kingdom of Daniel's vision, that is, Rome, again presented ; and again it is found necessary to vary the symbols, in order to bring out still other particulars, concerning this strange and complicated power, Satan's master-piece of earthly kingdoms. The three preceding kingdoms, Babylon, Medo-Persia, and Grecia, having passed away when John lived, through whom the book of Revelation was given, he commences with ROME in its PAGAN FORM. Chap. xii, 3, 4. "And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." It will be observed that this dragon has the same number of horns that the non-descript beast of Dan. vii, does. The new feature that is here introduced is the seven heads, which are supposed to mean the seven forms of government that have existed in



the Roman empire. These are commonly enumerated as follows:

1. The Kingly. 2. The Consular. 3. The Decemvirate. 4. The Dictatorial. 5. The Triumvirate. 6. The Imperial. 7. The Papal. (See Ency. Americana.) John lived under the 6th form. Five had fallen, and one was "not yet" in his day. "And the dragon [Rome Pagan] stood before the woman [the church], to devour her child [Christ] as soon as it was born." See Matt. ii.

NOTE.—The Devil is also called a dragon, in verse 9. His has been the master spirit, actuating more or less all the beasts of Daniel's and John's visions. Pre-eminently was this the case with Pagan Rome; hence the earthly power, as the outward medium, here takes the symbol of the being who inspired its action.

In Rev. xiii, we have another symbol brought to view; namely, a beast with the body of a leopard, feet of a bear, and mouth of a lion, having seven heads and ten horns, and upon his horns ten crowns. Verse 12. To this beast the dragon gives his seat, his power, and great authority. To whom did Pagan Rome give its seat [the city of Rome], and power, and great authority? Ans. To the PAPACY. This beast is further shown to represent the Papacy, from its being identical with the little horn of the fourth beast of Dan. vii.

1. The little horn was a blasphemous power. "He shall speak great words against the Most High." Dan. vii, 25. So also does the beast of Rev. xiii, 6, do the same. "He opened his mouth in blasphemy against God."

2. The little horn made war with the saints and prevailed against them. Dan. vii, 21. This beast

also, Rev. xiii, 7, makes war with the saints and overcomes them.

3. The little horn had a mouth speaking great things. Dan. vii, 8, 20. So had the beast of Rev. xiii. Verse 5.

4. Power was given to the little horn of Dan. vii, 25, for a time, times, and the dividing of time—1260 years. To this beast also power was given 42 months, that is, 1260 years.

5. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. vii, 26. At the end of the same period, the beast of Rev. xiii was himself “to be led into captivity.” Verse 10. Buonaparte fulfilled both in his capture of the Pope. Who can fail to see their identity?

At this point of time John beheld *another* beast coming up, having two horns like a lamb. This beast is for a while cotemporary with the one above: for he exerciseth all the power of the first beast before him [*enopion*, in his presence]. We understand this to be a symbol of these United States, from the following specifications:

1. Its location. All Europe is occupied by the first beast and his ten horns. We cannot look *there* for *another* beast. Whatever power arises there, must be a part of the first beast, or one of his horns. Consequently we must look for the two-horned beast to *another continent*.

2. The time of its rise. At the time of the captivity of the Pope, 1798, there was no other notable power “coming up,” except these United States.

3. The manner of its rise. It comes *out of the earth*; that is, in a quiet, peaceable manner; un-



like the other beasts which came up out of the sea—arose through wars and commotions.

4. Its character. It has two horns like a lamb. The lamb feature is a fit emblem of the *profession* and the early acts of this government. But it speaks like a dragon—a fit emblem of the *practice* of this hypocritical nation. Look at the Declaration of Independence, and the Constitution; and then look at slavery, look at the religious intolerance, the corruption and oppression existing throughout the land. A further development may be expected in the future.

5. The form of its government. There are no crowns upon its horns, which shows that the government is not monarchical. Verse 14 [Rev. xiii] shows it to be republican: "Saying to them that dwell on the earth, that *they* should make an image to the beast," &c. This is not the language of a government, the power of which is vested in a supreme and absolute head. It is the voice of a nation, in the government of which *the people* participate—fixing it again to these United States.

6. It is a government which tolerates *slavery*; for it embraces within its jurisdiction "both free and *bond*." Verse 16. All the great powers of the earth have now abolished slavery, except the United States.

7. Its acts. "It doeth great wonders," &c. We need but refer here to the astonishing application of steam power to various purposes, the wonderful discoveries concerning electricity, and its application to the magnetic telegraph, &c.; but more especially the wonders and mysteries of modern Spiritualism, all of which have emanated from this country, and arrested the attention of the nations of the earth.

Its two horns fitly denote the two great branches of power that exist in this Republic, commonly designated Ecclesiastical and Civil, Religious and Political, Protestantism and Republicanism, or Church and State.

It will be seen by comparing Rev. xiii, 14, with chap. xix, 20, that the two-horned beast is the same as the false prophet. His doom is to be cast alive with the beast into a lake burning with fire and brimstone. Rev. xix, 20. For a full exposition of this subject, see work entitled, *The Three Angels' Messages, and Two-horned Beast.*

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### THE THREE WOE TRUMPETS.

On the right side of the Chart are seen four angels, the first one flying through heaven and three times repeating the word *Woe!* and the three others following, each with a trumpet to his lips; while the events to transpire under the sounding of two of them are represented by two horsemen, in different attitudes and actions. The angel that cries *Woe*, is described in Rev. viii, 13; and the three that follow are a part of the series of seven trumpets brought to view in Rev. viii and ix. They are called *woe trumpets*, because to each of these is attached a *woe*. It was after four of the seven trumpets had sounded that an angel was seen and heard flying through the midst of heaven, saying with a loud voice, "*WOE! WOE! WOE!* to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. viii, 13.



## THE FIRST WOE.

“And the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit. . . . And there came out locusts upon the earth, and the shape of the locusts was like horses prepared unto battle, and their power was to hurt men five months (150 prophetic days). Rev. ix, 1–11.

This trumpet, represented by the first horseman on the Chart, was fulfilled by the Saracens. The fifth trumpet commenced to sound July 27th, 1299, when Othman, the founder of the Turkish empire, made his first attack on the Greeks. It extended 150 years, to 1449. Their power was to torment, not to kill. During that whole period the Turks were engaged in almost perpetual war with the Greek empire, but yet without conquering it. When the fifth angel ceased, it was said, “One woe is past, and behold two more woes come hereafter.”

## THE SECOND WOE.

“And the sixth angel sounded, and I heard a voice saying to the sixth angel, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for an hour and a day and a month and a year, to slay the third part of men” [that is, blot out the Greek division of the Roman empire]. Rev. ix, 13–15. This trumpet, represented by the second horseman, commenced July 27th, 1449, when the 150 years of the previous one ended. Its chief characteristic was the use of gunpowder and fire-arms, for purposes of war, which were then but recently introduced. Mark the apostle’s des-

cription: "Out of their mouth issued fire and smoke and brimstone." The time designated for its continuance was one day, that is, one prophetic day, or one year; one month, or 30 days, 30 years; one year, or 360 days, 360 years; and one hour, one 24th part of a prophetic day, or 15 days; amounting in all to 391 years and 15 days. It ended August 11th, 1840; AND AT THAT TIME THE OTTOMAN SUPREMACY DID CEASE! This calculation was made by J. Litch, in 1838. Its exact accomplishment two years later gave a mighty impulse to the Advent movement. It *should* have no less force now. "The second woe is past, and behold the third woe cometh quickly." Rev. xi, 14.

#### THE THIRD WOE.

"And the seventh angel sounded, and there were great voices in Heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Rev. xi, 15.

This is not the last trump which wakes the dead [1 Cor. xv, 52], as some have supposed. But it is like the two preceding it, a woe trumpet. It occupies days (years) in sounding. See Rev. x, 7. "But in the *days* of the voice of the seventh angel, when he shall *begin* to sound, the *mystery of God* shall be finished, as he hath declared to his servants, the prophets." What is this mystery? The gospel to the Gentiles. Eph. i, 9; iii, 3; vi, 19; Col. i, 26, 27; ii, 2; iv, 3. What is its finishing? A glance at the closing work of our great High Priest in the heavenly Sanctuary, is a sufficient answer. The commencement of this trumpet seems to be marked by the opening of the temple of God in Heaven [Rev. xi, 19]; which took place



at the end of the 2300 days, in 1844. See under Sanctuary. Solemn and fearful events are located under its sounding. It introduces the time, not when the world will be converted and the spiritual reign of Christ begin, but the time when the dead shall be judged, all God's servants rewarded, and the destroyers [or corrupters] of the earth destroyed. Under the seventh trumpet the seven vials [Rev. xv, xvi] are poured out. Read Rev. xi, from verse 15 to 19. Mark the events of verse 18:

*“And the nations were angry, and thy WRATH is come, and the time of the dead, that they should be JUDGED, and that thou shouldst give REWARD unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst DESTROY them which destroy the earth.”*

Thus have we briefly passed over the lines of prophecy, and the symbols presented upon the Chart. How impressive are the great truths which they illustrate! and what a world of meaning is crowded into their minutest particulars! How clearly they show us our position on the stream of time! Seven distinct times are we brought down in these lines of prophecy to the end of all things; and in each instance we are shown to be on the very verge of the opening of the new dispensation, on the threshold of eternity. Everlasting life and eternal death are before us. The world is now receiving its final call to decide speedily which they will choose, and the result of their choice will soon be given them. Be it your aim, dear reader, from this time forward, to secure a citizenship in that fifth universal kingdom which shall soon succeed to all earthly governments; to be among the saints

of the Most High who shall take the kingdom, when the Roman Papal beast shall be destroyed and given to the burning flame; to be on the side of the "Prince of princes" when the little horn of Dan. viii is broken without hand; to be among those of whom it shall be said, "Let them be holy still," Rev. xxii, 11, when our great High Priest leaves the Sanctuary, and the days of probation are ended, and the work of atonement forever done; to be among those who shall with joy exclaim, when the Son of man appears upon the great white cloud, "Lo, this is our God, we have waited for him, and he will save us," Isa. xxv, 9; to be among the 144,000, who shall sing the song of victory upon mount Zion, when the two-horned beast of Rev. xiii, and his accomplices, are cast alive into the lake of fire; and to be among the servants of God when the events which the seventh angel is announcing as now near at hand, shall come to pass, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ, when he shall destroy those that corrupt the earth, and give reward to those that love and serve him. We can say no more. But if you choose to reject the counsel of God against yourself, and range yourself among the rebels against his government, when you are being swept away with the besom of destruction which will surely come upon such, and sinking into the dark region of despair and death, remember that now, ere probation had ceased, while the way of salvation was open, and mercy still lingered, the light was held up before you, and the invitation given you to come and live.





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